

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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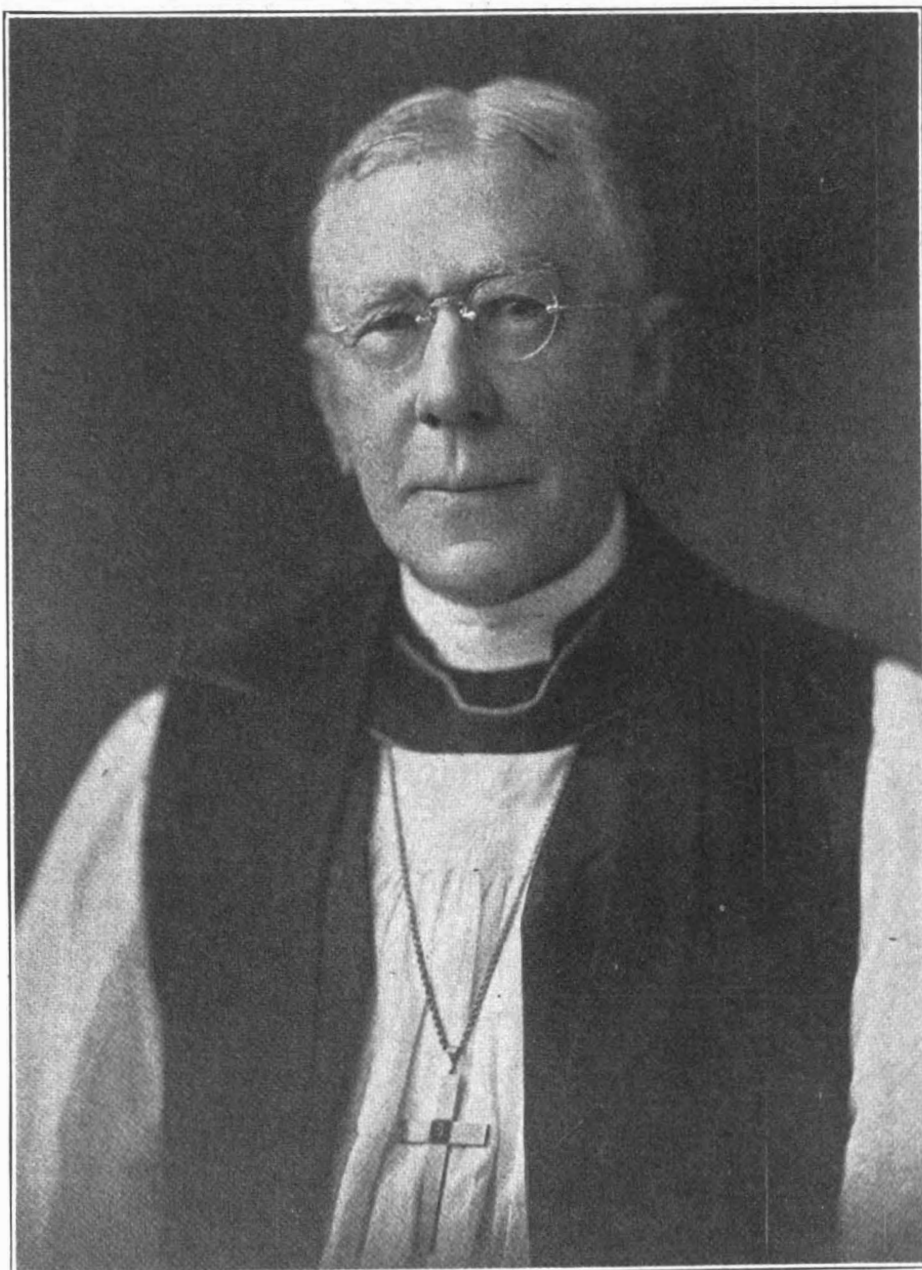
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## **Churchmen Look Forward**

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**THE RT. REV. WILLIAM HALL MORELAND, D.D.**

**Bishop Moreland, senior bishop of the Episcopal Church, died  
October 27th.**

[See page 7]

"Silent Night, Holy Night"



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REV. VICTOR HOAG, D.D., EDITOR



**Interruptions in Class**

EVERY teacher, old or new, at some time or other has been distressed by interruptions in the class work. This may be especially felt to be annoying when one has prepared particularly well and is eager to put over some special line of thought or project. You have your outline, your plan. You start out perfectly, and the class responds about as expected. All is going splendidly, when—bang! some word is spoken, or an accident happens, or a wrong note is struck, and the whole temper and quality of the class period seems to have been destroyed.

You may be the intense, eager type, one of those who want things to happen just right, and truly desire results. To you such sudden breaks in the class attention come with especial annoyance, and may for you spoil the whole period. They may cause you to feel frustration and despair, to say, "What's the use trying?"

Some of the interruptions are purely external, from outside the class. The worst is the secretary (or his youthful assistant) who barges in without apology, and in the middle of some hard-won attention demands a count (or a recount), or envelopes, or whatever. The children don't mind. They rather enjoy the intrusion, for it may call for some activity on their part. But, although the intruder is gone in a moment, the thread of attention is snarled. You have to recreate the tone and common thought of your group. And you are not in as good a frame of mind to do it, being now a little strained and exasperated.

Then there are those many sounds which fill a parish house or church basement at Sunday school time. With a fraction of one percent of our parishes having separate and sound proof class rooms, the rest camp all over the premises. Some of these sounds may be dimmed by the devices of portable partitions, curtains, and other "temporary" arrangements. But for the most part they remain as a distracting background. At any moment there may be a sudden burst of laughter from a distant class, the crash of some chair falling, or even a paper dart sailing over the partition from some teacherless or unmanageable class.

In addition, there are visitors, well-meaning and usually worth having, if

only as an excuse for displaying drill. But any one, and all together, they represent those strains on the teacher's nerves which must be withstood. The solution? For each immediate case, *fight through* immediately to your former attention, keeping your calm and good nature as well as you can. For the large problem of space and rooms, stop grumbling and *kick*—often, and to the right people.

But the real problems come from your pupils themselves. A pupil arrives late. In the midst of a sentence you may have to stop and administer discipline. Or, a question is asked that seems to call for an immediate answer. For instance, you have been developing the thought of being a good soldier of Christ. You are getting along swimmingly: soldiers must be trained, endure hardships, be obedient, respect their leaders, etc. And then Judith, who is a "deep one," remarks, "If we had peace we wouldn't have any more soldiers, would we?" You had been wondering a little about that yourself, and now you grasp at the question, developing the thought. It is one of those lucky breaks that give you a special opportunity for teaching not in the text book, but often far more valuable.

But the worst intrusion is the remark, arising from the mysterious ramifications of the child mind, which has nothing to do with the subject. Suddenly, with no connection, David says, "We're going to get our new car tomorrow." The others chime in about their cars, and you have to wangle attention back onto the main track again. Evidently you had been talking to a wandering mind.

The solution? The same for all problems of human leadership: be your best self always, adaptable, ingenious, alert, patient. Part of your preparation may be to anticipate this. ("If they start to get away, I'll switch to this story.") But always, know your main goal, and stick to your main planned procedure.

Remember this: If children's minds wander, it is largely the teacher's fault. Therefore, be alert, be prepared. The more material you have on tap, the more ammunition you have for the emergency. Above all, keep your poise, your temper. Other teachers are doing it, and so can you. These annoyances are only part of the general problem of dealing with living people.

[ Communications regarding this department should now be addressed to the Rev. Victor Hoag D.D., Cincinnati and Fifth St., Tulsa, Okla. ]

# LETTERS

## "Union Begins at Home"

**TO THE EDITOR:** Those who truly love the Church have had special cause for deep searching of heart during these recent "union proposals," and will indeed be thankful for Fr. Mabry's "Union Begins at Home." It expresses much that many of us have been thinking.

In addition to my own sincere endorsement of it, I should like to make two observations: one to give special emphasis to the last item in the suggested program [no changes in the Prayer Book in our generation], and the other as an added counsel.

Indeed, let us have no further Prayer Book revision for at least 20 years! An attempted revision now would be likely to crystallize and deepen present divisions. Almost any change would be viewed from a partisan bias. We need to know and teach and use *what we have*. We are impoverished in spiritual life, not because of Prayer Book lacks or defects, but because of its neglect.

But more than the suggested program, let us, on that as a basis, go forward together into the greater task of the Church. We need to be "taken out of ourselves." We are an introvert Church verging on schizophrenia—and it is because we have declined as a *missionary* Church. Over and over during the Reconstruction and Advance Fund appeal there were evidences that response to the missionary call brought us greater unity and new life. We can rise above our parochialisms and our party divisions only as we do the great work for which we exist as a Church and as Churchmen.

Can we not have one General Convention absolutely without controversial issues on our "insides," and devote ourselves together for the grand task and privilege our Lord has given us? Prayer Book teaching and worship will take care of our own needs. We need not be self-consciously anxious about *ourselves*. United in the great common vocation for the extension of the Kingdom, we shall truly find our unity and be filled with enthusiastic joy, for God Himself shall then be in us and we ourselves together in Him.

✠ WALLACE E. CONKLING,  
Bishop of Chicago.

Chicago.

**TO THE EDITOR:** Dr. Mabry's article and your editorial, "Union Among Ourselves," set forth the Church's greatest need. From my nine years' experience as a member of the Commission on Approaches to Unity, I have become convinced that our lack of unity among ourselves has confused the Presbyterians and has placed us at an enervating disadvantage.

There is a divine urgency in the present call to Christian unity. To answer it the Church must be spiritually equipped, not merely to go unitedly into all the world, but to be able to penetrate humanity and find the soul of man. Our own disunity weakens our witness by impoverishing our religion. Not until we have a united spiritual depth and weight pervading the life of the Church can we hope to be effective as

God's agent in reconciling a disunited Christendom.

(Rt. Rev.) GOODRICH R. FENNER,  
Bishop of Kansas.

Topeka, Kans.

**TO THE EDITOR:** I am interested in the article by Dr. Mabry entitled "Union Begins at Home" and in your editorial on the same subject. It is an excellent sign of the larger usefulness for the Episcopal Church that some of our leaders are thinking along these lines. But we shall have to remember that, if we engage upon such a program as Dr. Mabry's article outlines, we shall all of us have to be much more objective and self-critical with regard to our theories and practices than some of us apparently have been in times past. If the subject can be approached in a fair and honest way, and if differing groups of Churchmen can meet not as rigid partisans but as friends and brethren to discuss the matters which divide them, a vast deal of good will be accomplished. I should be willing, for one, to promote such a program to the best of my ability.

(Rt. Rev.) ROBERT E. L. STRIDER,  
Bishop of West Virginia.

Wheeling, W. Va.

**TO THE EDITOR:** In response to your request for comment on Dr. Mabry's timely statement, I am happy to commend most heartily the whole spirit of his article. I particularly like his second suggestion [a conference on the Prayer Book attended by representatives of all parties], and in a letter sent recently to members of the Episcopal Evangelical Fellowship giving my reflections on General Convention, I urged that such conferences of various schools of thought in the Church be initiated as widely and as quickly as possible.

This business of the proper "label" is an almost insoluble difficulty. I would ordinarily think of the Church in terms of Evangelical, Anglo-Catholic, and Central Churchmen, and use the term "liberal" as I would use the term "conservative," as an adjective before any of the three labels. Using this terminology, my observation at General Convention was that there were about a third of the dioceses that, generally speaking, by their votes showed themselves to be Evangelical, another third that similarly showed themselves to be Anglo-Catholic, and the last third that might sometimes vote on one side and sometimes vote on the other but which obviously could not be counted on as belonging to either of the first two groups. There are several points in Dr. Mabry's characterization with which I would take issue, such as the contention that "Liberals," by which I take it he means "Evangelicals," "are not particularly Church conscious."

I pass over these points now to mention one other in his article that disturbs me and disturbed me at Convention. Some way is supposed to have remarked, "I wonder what would result if the two smuggest Churches in the United States were to join." Dr. Mabry contends that our Central Churchmen have demonstrated that



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## LETTERS

they "do not want to become anything but just what they are." Then, he writes, "If I know my Episcopalian, he is going to stay put." Again, one of his suggestions is that we "pledge ourselves to no changes in the Prayer Book for our generation." I wonder if one of our great difficulties is not evident right here in what I would call the *status-quoism* of our Church. To be sure, we Episcopalians do not want to become Presbyterians or Roman Catholics or, as Dr. Mabry said, "anything else," but are we not in danger of shutting the door against any leading of the Holy Spirit? Must we commit ourselves to not doing something in any field of religion for a generation? The world is moving fast in this atomic age. There is danger of the thought and life of the Church falling tragically behind. May we not pray not only that the Holy Spirit will lead Evangelical, Central, and Anglo-Catholic Churchmen to a new realization of their own unity *but also* to a more vital and real fellowship with all who profess faith in God through our Lord, Jesus Christ.

(Rev.) GARDINER M. DAY,  
President, Episcopal Evangelical Fellowship.

Cambridge, Mass.

**T**O THE EDITOR: The Rev. Dr. Mabry's thoughtful article in the October 20th issue of *THE LIVING CHURCH* has placed the Church in his debt. At the outset, many of us will not agree with his percentages with regard to the number of Liberals, Central Churchmen, and Anglo-Catholics, nor will we give complete assent to his description of the position held by these three groups.

However, these differences of opinion need not detract from the important and decisive helpfulness of his contention, which I interpret as being that this Church of ours has much to put in order if we are to fulfill the destiny which we believe to be essentially ours.

A certain amount of stress and even tension can well be a sign of life and growth, but it must not develop to the point where there is confusion and the danger of break.

It is characteristic of our Church that we have been able to achieve a remarkable unity in the midst of marked diversity. We have found it possible to be faithful to our heritage in the past and, at the same time, to adapt ourselves to pressures of new conditions.

The Anglican Communion has within it *unifying* forces which have withstood the impact of *disintegrating* forces throughout the centuries. Dr. Mabry points especially to one of these unifying forces, and I believe we will do well to give serious thought to his proposals.

(Very Rev.) CLAUDE W. SPROUSE,  
Kansas City, Mo.

**T**O THE EDITOR: So fine, so charitable an article as that by the Rev. Gregory Mabry should be acclaimed. I for one heartily agree. It has seemed to me at times as if some were trying to force out of the Church all who believed in Catholic order; their whole attitude has been so bitter and so narrow. What bet-

ter could we do than study our beloved Prayer Book intensively for three years?

I would make one amendment. Let the Prayer Book Congress be prepared for in 1947 and 1948 and be held in June or July of 1948 before General Convention.

(Rev.) CHARLES E. HILL,  
Canon, All Saints' Cathedral,  
Albany, N. Y.

Williamstown, Mass.

**T**O THE EDITOR: No one may question the desirability of internal harmony in the Episcopal Church, nor may anyone question the irenic spirit in which Dr. Mabry has written. It is unfortunate, therefore, that neither the desirability of harmony nor the spirit of conciliation touches the real problem before the Church. Where loyalty to the faith by which men live is concerned, one may respect the sincerity and, indeed, honor the convictions of those whose views seem wrong, but one must at all costs bear witness to the saving truth.

Dr. Mabry has suggested that the Church may recover its internal harmony by devoting three years to study of its Prayer Book. That such a study would be beneficial is without question. The meaning of worship is what relates worshiping to religious faith. But I doubt whether Dr. Mabry's proposal would accomplish what he thinks it would. Rather it would make confusion worse confounded.

The Prayer Book is neither self-explanatory nor self-authenticating. Its basic understanding, not only varieties of detailed usage, depends upon the context in which it is used. If there is a notable discrepancy between the contexts in which the Prayer Book is used and interpreted, then a program of study will enlarge that discrepancy for obvious reasons.

No one wishes to see the Episcopal Church split in two. No one believes tension is a good thing in itself. On the other hand, no serious inheritor of the tradition of our Church wishes to see a dull uniformity of theological and liturgical opinion become the rule. But all these things, while valuable and important, are secondary to that Apostolic faith, revitalized by the Reformation, and needing a new witness today, that the living fellowship in every age to implement its faith creates the machinery of ecclesiastical administration and public worship. Consequently orders and sacraments, even the Prayer Book itself, only have value to the extent that they reflect the life of the fellowship. From my point of view, the negotiations for unity with the Northern Presbyterians are valuable means through which to bear witness to this truth.

Finally, let us by all means study the Prayer Book. But let us also realize that attitudes of mind are important issues, because, if they have any real meaning, they are the descriptions of one's contact with reality. There is such a thing as the fundamentalist frame of mind which can take a variety of forms, but in any form it is antithetical to Christian faith. Our brothers of the Northern Presbyterian Church and of the Northern Baptist Convention have won more peace in their houses than we have in ours by accepting the challenge



## LETTERS

of their fundamentalists courageously and overwhelming it on the floor of their constituent assemblies. Our hope is here.

(Rev.) CHARLES D. KEAN,  
President-elect, the Episcopal  
Evangelical Fellowship.

Kirkwood, Mo.

**TO THE EDITOR:** God moves in mysterious ways His wonders to perform. Out of the painful debate on unity at Philadelphia is emerging a unity movement among ourselves. We should have fostered such a movement *before* we passed the 1937 unity resolution. But perhaps it could come only after a revelation of our disunity. God's love manifests itself through judgment.

I hail Fr. Mabry's article. May the program he suggests be enthusiastically accepted.

I would, however, venture one correction in his analysis of our present "tensions." He uses the word "Liberal" freely in describing a group in our Church. He avoids the word "Evangelical." Few Anglo-Catholics seem to be aware of the fact that even the traditional Liberal Evangelical Fellowship some years ago changed its name, surrendering the once precious word, "Liberal." A significant story lies behind that surrender. It has great meaning for a new understanding between the parties in our Church. We desperately need to get together and explain ourselves to each other.

(Rev.) THEODORE O. WEDEL,  
Warden, College of Preachers.

Washington.

### Brown University Chaplain

**TO THE EDITOR:** As chaplain of Brown University, I am glad to have the names of students entering the university. Dr. Casey, associated with St. Stephen's. Providence, gives us names sent to him, and I would appreciate them coming directly to me, unless it is desired that they be given directly to St. Stephen's Church.

(Rev.) ARTHUR L. WASHBURN.

Brown University,  
Providence 12, R. I.

## The Living Church

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.85 a year. Foreign postage additional.

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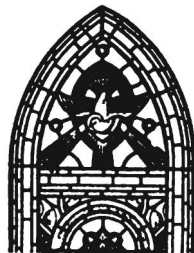
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### III. About Holy Communion

**I**F THERE is one thing which Episcopalians are growing more and more to understand and appreciate in their religion, it is Holy Communion. No one can deny, of course, that there still are a lamentably large group of communicants who do not have any clear idea of the Church's belief about it; but at least there has been improvement.

The altar is the literal center of our life as Episcopalians. Holy Communion is the spiritual center of our whole religion. If a communicant fails to appreciate it, he fails to understand the significance of his religion. To all intents and purposes he might as well be a member of any denominational group. All that distinguishes him in such case is that the *dignity* of our liturgy is something he prefers. Such a person is the real ceremonialist, because a ceremonialist likes ceremony even when it does not have any specific meaning.

#### THE INDISPENSABLE MEANS

If you have followed this series this far, you will remember that by Baptism we are made into the kind of beings who can now grow spiritually. But neither the "restoration of Baptism" nor the equipment of "the gifts of the Spirit" are enough by themselves to help us to become better, to say nothing of becoming perfect. For that we need continual refreshment, strengthening, and inspiration. *Now the importance of Holy Communion is that it is the indispensable means by which this constant additional help is supplied us.* This is its purpose, and this is why we ought both to have the opportunity to receive it often, and need to have it often. Unless we do make our Communion often we shall fail pitifully to become any better than we are. The main thing so many Episcopalians do not understand about Holy Communion is that there is no substitute for it as a stimulus and aid to spiritual growth. Without it, we can expect only the frustration of failure. With it, there is no limit to what we can become. Therefore, it is the most important act of our religious life. To neglect it through ignorance or carelessness is to invite at the worst, spiritual stagnation, or at the least, constant disappointment

with one's spiritual accomplishments. That is why the Church calls it "generally necessary to salvation."

#### THE PERFECT SACRIFICE

What then is the full meaning of this necessary means of God's help? First and least important, it is a memorial of the Last Supper. This is what it means to many denominational Churches. As such, it is a pleasant reminder of a beautiful scene out of our Lord's life, but scarcely important enough to make much fuss about. If it were nothing more than that it would be appropriate to have it once a year, as we remember the signing of the Declaration of Independence or celebrate Memorial Day. (One suspects that the reason so many Episcopalians only make their communion once or twice a year is that this is all they do know about Holy Communion. If so, let's not blame them; somebody must have taught it to them, and that person was the rector of some parish!)

But there is far more to Holy Communion than that it is a reminder of the Last Supper. *It is also our participation in Christ's perfect sacrifice upon the Cross.* Ever since man has been conscious of his sins, he has longed for a perfect way to make up to God for them. He has tried every conceivable kind of gift or sacrifice including the willingness to offer up his own life. But he has always realized that nothing he could give could ever really be satisfying because his gift would forever be spoiled a little bit by his very sin. A sinful creature could never hope to give a perfect sacrifice for sins. And nothing short of a perfect sacrifice would ever satisfy man. For ages man has known this. Now Christ was sinless. Without God demanding, He offered His life out of love for man. When Christ died, the perfect Sacrifice was once offered. At last it had happened. At last the way was open for sinful man to offer the perfect sacrifice he longed for. In heaven, Christ continues His perfect self-offering to the Father, completing the sacrifice of the Cross; on earth in the Holy Communion we participate in the one, perfect sacrifice He offers in heaven. We, in it, join our imperfect offer-

ings to His and ours are acceptable and sufficient because of His. Therefore, even if you only attend Holy Communion and do not receive, you are participating in the sacrificial aspect of it. You are making up a little for the sins of the world. If you appreciate this side of Holy Communion alone, it will bring you to the altar rail or at least to Church far more frequently.

#### CHRIST IN US

The final great meaning of Holy Communion is that it is the Food of Christ's Body and Blood, by which our souls are strengthened to fight successfully against the world, the flesh, and the devil. This means quite simply that something invisible but potent is in the consecrated Bread and Wine we receive at the altar rail. Just as we cannot see the "change" in Baptism, or the "gifts of the Spirit" in Confirmation, neither can we see Christ in bread and wine. Nevertheless He is there. And it is nothing less than Him whom we receive. We receive His strength, His courage, His patience, His kindness, His every spiritual faculty and capacity, so that as Saint Paul says, "it is not I that live, it is Christ that liveth in me." What we with our foolish, weak, and faulty human capacities could never succeed in doing, Christ does for us by adding His power (grace) to what there is of ours. If this is understood, then Holy Communion becomes the most important thing in the whole world. I have never known anyone who understood this about Holy Communion who was inclined to attend Church irregularly, or who attending and making his communion, was not cheerfully aware of his spiritual accomplishments and growth. We little realize its potency. Don't go to Holy Communion regularly with this belief, unless you want something to happen to you. In my parish it has sent one into one of our Orders for women; another to give up profitable secular business to give his life to Christ as a layman, and a number to the seminary. To many more, it has given the visible power to become the sons of God and live with nobility amidst the fearsome insecurity of our times.

TWENTIETH SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Bishop Moreland Dies

Bishop Moreland, retired Bishop of Sacramento, died October 27th in Los Angeles, Calif., after a week's illness. He was 85. He retired as Bishop of Sacramento in 1933 because of ill health.

Bishop Moreland was born in Charleston, S. C., in 1861. He was graduated from the University of the South in 1881, and received the S.T.D. from Berkeley Divinity School in 1884. He was ordained to the diaconate in 1884 by Bishop Williams of Connecticut, and to the priesthood in the following year by Bishop Howe of South Carolina. He was consecrated January 25, 1899, by Bishops Nichols of California, Leonard of Salt Lake, Kendrick of New Mexico and Arizona, Barker of Olympia, Johnson of Los Angeles, and Perrin of British Columbia.

Before his election to the episcopate, Bishop Moreland had served parishes in the Dioceses of Connecticut, New Hampshire, and California. He had been Dean of the San Francisco Convocation, and had served as a deputy to General Convention from the Dioceses of New Hampshire and California. He was married to Miss Harriet Elsie Slason of Nashua, N. H., in 1893.

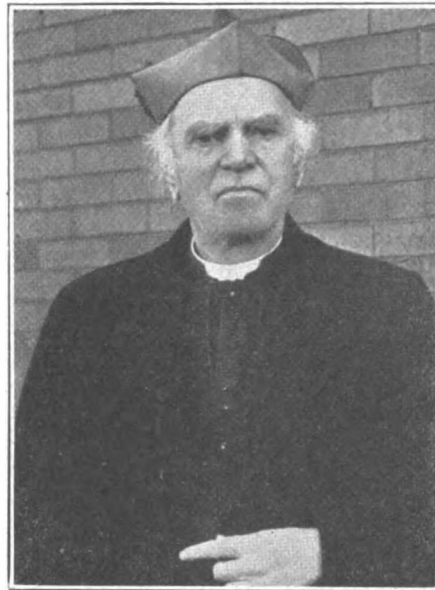
After his retirement he regained his health sufficiently to officiate as a parish priest. His last parish activities were in St. Matthew's Church, Delray Beach, Fla., from which he retired last winter to live with his daughter, Miss Helen Hall Moreland, dean of women at the University of Southern California.

He is survived by another daughter, Mrs. J. Q. Brown of Sacramento, Calif., and three sons: W. H. Moreland, Jr., of Sacramento, John Moreland of Mill Valley, Calif., and Philip Moreland, with the UNRRA in Germany.

Funeral services were held by Bishops Stevens of Los Angeles and Parsons, retired of California, in St. Paul's Cathedral, Los Angeles, on October 28th, with interment in San Francisco the following day.

#### Eastern Oregon Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Lane Wickham Barton as Bishop of Eastern



PRIME BISHOP FRANCIS HODUR:  
*Notified Presiding Bishop of favorable action on intercommunion.*

Oregon. The service will take place at 10:30 AM, November 26th, in St. Paul's Church, Norwalk, Ohio, Mr. Barton's home parish.

The Presiding Bishop will be the consecrator, with Bishop Keeler of Minnesota and Bishop Hobson of Southern Ohio as co-consecrators. The Bishop-elect will be presented by Bishop Tucker of Ohio and Bishop Washburn of Newark. Attending presbyters will be the Rev. Dr. John Francis Sant and the Rev. Dr. Charles W. Sheerin. The Rev. Charles H. Gross will be the litanist, and the Rev. John H. Fitzgerald will be registrar.

Bishop Dun of Washington will preach the consecration sermon.

### POLISH CATHOLICS

#### Intercommunion Voted by Unanimous Agreement

The Polish National Catholic Church, meeting in its Seventh General Synod in Scranton, Pa., October 15th to 18th, voted unanimously to enter into communion with the Church of England and Episcopal Church. Intercommunion had been voted by the General Convention of 1934, but action was not

complete until the Polish National Catholic Church had ratified it. [This was the first Synod the Polish National Catholic Church had held since that time.] Formal notification was sent to the Presiding Bishop by Bishop Hodur, Prime Bishop of the Polish National Catholic Church. The full text of his letter follows:

Scranton, Pa.

October 22, 1946

The Most Reverend H. St.G. Tucker  
Presiding Bishop of the Episcopal Church  
New York, N. Y.

Your Grace:

It gives me great pleasure and deep spiritual satisfaction to be able to communicate to Your Grace, that on October 18, 1946, during the last session of the Polish National Catholic Church Synod, which was represented by 136 parishes of the United States, the Synod Body accepted unanimously and with great enthusiasm the principle of intercommunion between the Polish National Catholic Church of America and Poland with the Anglican and Episcopal Churches, based on the foundation on intercommunion between the Anglican, Episcopal, and Old Catholic Churches in 1931 at Bonn, Germany. The foundation of this intercommunion is based on the three cardinal points found in *The Christian Faith and Introduction to Dogmatic Theology* by Claude Beaufort Moss, D.D., and are as follows:

1. Each communion recognizes the Catholicity and independence of the other, and maintains its own.

2. Each communion agrees to admit members of the other communion to participate in the sacraments.

3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

These three principles and conditions were read to the Synod Body by the secretary, the Rev. T. Zielinski, and were explained fully by the Bishops. A motion was made, seconded, and unanimously accepted by the 350 clergy and lay delegates as binding both the clergy men and faithful of the Polish National Catholic Church.

Informing Your Grace of this very important fact. I express great joy and inner satisfaction not only for myself but also for all the Bishops, clergy, and the faithful, representing 136 parishes in the United States, and I assure you of our willingness to cooperate in the endeavor to unite all Christendom in the above mentioned prin-



ciples, which became the foundation of intercommunion between the Anglican, Episcopal, and Old Catholic Churches as well as the Polish National Catholic Church of America and Poland.

With sincere and brotherly love,  
(signed)

**BISHOP FRANCIS HODUR**  
Prime Bishop of the Polish  
National Catholic Church  
of America and Poland.

The Episcopal Church was represented at the Synod by Bishop Oldham of Albany and the Very Rev. Howard S. Kennedy, dean of the Cathedral of All

Among other actions taken by the recent Synod was the right to have services, other than the Mass, said in English, with the permission of the bishop. Mass, however, must continue to be celebrated in Polish.

The Polish National Catholic Church has been recognized by the Polish government, and the Rt. Rev. Joseph Padewski is in charge of the work there. At the Synod, three priests were nominated, of whom possibly two will be consecrated bishops for work in Poland. Bishop Padewski has asked to be relieved of his work because of ill health.

Church, and also vice-chairman and then chairman of the General Commission on Army and Navy Chaplains.

In presenting the citation, Admiral Deyo said that on the five flag ships on which he had served during the war, he had been particularly impressed by the character and devotion to duty of the young men who had been assigned as chaplains to the naval service. He said that he considered their work one of the most difficult in the fleet for, without combat status, they were the spiritual leaders of men engaged in most material tasks, and could only accomplish their mission through their own character. "The chaplains had to make their own jobs," said the Admiral, "and I was most impressed by the way in which the men turned to them."

## LAYMEN

### Alexander B. Andrews Dies

By PETER DAY

Alexander B. Andrews, one of the great laymen of the American Church, died October 21st, in Raleigh, N. C., at the age of 74. Although ill health prevented his attending the General Convention of 1946, he continued to serve as chancellor of the Diocese of North Carolina until the time of his death.

Born on February 2, 1873, in Henderson, N. C., he was the son of Alexander B. and Julia M. Johnston Andrews. He studied law at the University of North Carolina and was admitted to the bar in 1894 at the age of 21, in Raleigh, where he continued to live for the rest of his life. In 1908 he married Helen M. Sharples, who died in 1921.

Mr. Andrews was not content to take a casual interest in any of the subjects to which he turned his attention. His activity in the legal profession included chairmanship of the committee on judicial salaries of the American Bar Association and presidency of the State Bar Association. He was the author of studies entitled *Legal Education and Admission to the Bar* and *Per Capita Cost of Courts*.

### OTHER INTERESTS

As a Mason (grand master of North Carolina, 1916; grand commander, Knights Templar, 1907) he applied his legal talents to the preparation of a *Digest of Masonic Law, 1841-1926*. A member of the Sigma Alpha Epsilon fraternity, he served as member and secretary of the board of trustees of the University of North Carolina and di-

\*Left to right: Bishop Kennedy of Honolulu, Mrs. Sherrill, Bishop Sherrill, Rear Adm. M. L. Deyo, commandant of the First Naval District, Chaplain P. G. Linaweaver, and Lt. Comdr. A. W. Whitney.



Official U. S. Navy Photo.

PRESENTATION: Admiral Deyo presents a certificate of appreciation to Bishop Sherrill for his work with the naval chaplains.\*

Saints, Albany, N. Y. Upon being notified of the action of the Synod, Bishop Oldham wired Bishop Hodur of his joy that the two Churches were now in communion.

The Polish National Catholic Church was organized in 1897, though individual parishes had been organized under the same principles before that time. At the first Synod in 1904 all the churches banded together under the same title. The Church was formulated, according to the Rt. Rev. Francis Bonczak, because of objections to the attitude of the Roman Catholic Church toward the Polish people. The people wanted the right to elect their own bishops, and to have the property rights of the parish vested in the congregation. Both of these principles are to be found in the canons of the Polish National Catholic Church.

## ARMED FORCES

### Bishop Sherrill Honored by Navy

Bishop Sherrill of Massachusetts, Presiding Bishop-elect, on October 15th was awarded a certificate of appreciation from Vice Adm. Louis Denfield, USN, the Chief of Naval Personnel, for "Meritorious Personal Service during World War II." The presentation was made at the diocesan headquarters in Boston by Rear Adm. Morton L. Deyo, commandant of the First Naval District. The Admiral was accompanied by his aide, Lt. Comdr. Alden W. Whitney, and Chaplain Paul G. Linaweaver, who had accompanied Bishop Sherrill on his trip to the Aleutians in 1943.

Bishop Sherrill was chairman of the Army and Navy Commission of the

rector of East Carolina Teachers College.

The list of his Church interests and activities is well-nigh endless. He was a deputy to General Convention from 1931 to 1943, rising to the chairmanship of the Committee on Canons of the House of Deputies. As chancellor of his own diocese, he served also as the president of the national chancellor's association. He was founder of the Alexander B. Andrews Trust Fund of the diocese and — with his brother, Mayor Graham B. Andrews — of the student's loan fund of St. Mary's School, Raleigh, as well as a benefactor of many other Church agencies and institutions in the diocese and state.

Mr. Andrews made a specialty of seeing to it that Church papers were placed in the libraries of the various colleges in the state. He read the newspapers of the entire southeastern area, and when he was in health hardly a week went by that he did not send clippings from one or more of them to THE LIVING CHURCH to assist it in covering Church affairs. In matters of editorial policy he was a wise and prompt adviser. Carbon copies of his wide correspondence on Church problems frequently came to the editor's desk.

Mr. Andrews' hobby — almost his second vocation — was the field of Church statistics. The only by-line in THE LIVING CHURCH ANNUAL was his — on the enormous compilation of "Comparative Statistics of the Episcopal Church, USA," from 1849 to the present. In addition to preparing the table, he amused himself and the editor of the ANNUAL with a forecast of the following year's statistics which never exceeded the small margin of error he allowed himself. He was a member of the American Statistical Association and not only kept up his own well-rounded library of Church yearbooks but helped others to complete theirs through his knowledge of the location of scarce copies.

Every year he sent around to the bishops of each province a summary of provincial statistics relevant to the missionary enterprise. His publications in the field of Church statistics included *Fifty Years of Statistics of the Protestant Episcopal Church in the USA 1876-1930*, and *Is the Birthrate of the Episcopal Church Increasing or Decreasing?*

Mr. Andrews' legal and statistical interests did not overshadow a warm humanity which won him many friends. His contributions to Church and civic affairs grew out of a life of prayer and worship and Christian devotion which made full use of the spiritual resources of the Church. May God grant him a speedy entrance into the land of light and joy and into the fellowship of the saints in light.

ORTHODOX

Archbishop Vladimir Elected Exarch of Western Europe

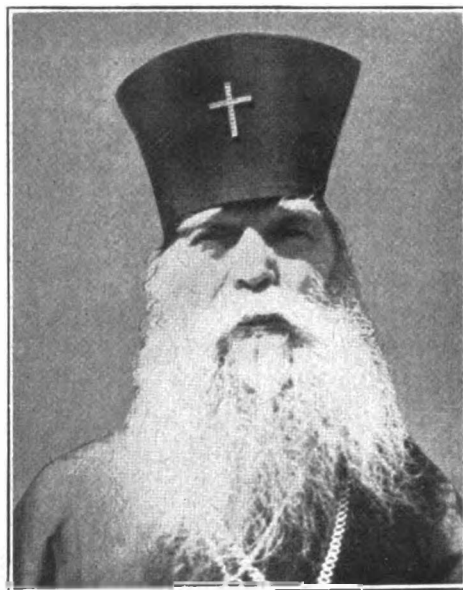
Archbishop Vladimir of Nice was formally elected Exarch of the western European dioceses of the Russian Orthodox Church at the general diocesan council convened in Paris. The council was called to protest the action of Patriarch Alexei of Moscow in claiming jurisdiction over the dioceses and appointing Metropolitan Seraphim to succeed the late Metropolitan Eulogius as exarch.

Delegates approved a resolution addressed to the Ecumenical Patriarch at Istanbul asking him to "maintain his protection and direction of the western Church, as he has done in the past 20 years during which the Church has known spiritual peace and tranquility, so that the Church will continue to be protected from political influences."

Denying objections by Metropolitan Seraphim, that the council is "illegal" and its decisions "of no value," the council asserted it has full right to elect its own bishops and also to name an exarch.

The council's resolution asked the Ecumenical Patriarchate to ratify the election of Archbishop Vladimir, and asserted that the western dioceses "wish to collaborate with the Russian Church in religious matters even though we do not wish to be integrated into it."

Reports that Archbishop Photius, Patriarch Alexei's permanent representative in Paris, had received an "enthusi-



RNS. ELECTED BY SYNOD: Archbishop Vladimir of Nice has been elected to succeed Metropolitan Eulogius as Exarch by most of the Russian Orthodox parishes in the western dioceses.

astic welcome" in Nice, while on a tour of Russian colonies in France, were denied by the bishop of the Nice diocese who told the meeting he closed his church there before leaving for Paris, and Photius was thus forced to hold services in the former Italian consulate, now local headquarters of the French Communist party. [RNS]



RNS. PARIS SYNOD: The clergy of the Russian Orthodox Church who elected Archbishop Vladimir (seated, fourth from right) gather outside the Church of St. Sergius in Paris, where they held the four-day council.

# The Religious Revival in Germany

By Ernst Wilhelm Meyer

Department of Political Science, Bucknell University, Lewisburg, Pa.

**A** GENERAL rebirth of religious feeling is reported by the American Military Government to be noticeable in Germany after 12 years of persecution of the Church by the Nazis. A report by the religious affairs section of the AMG, as quoted by the Associated Press last summer, describes the new development as "more quiet . . . than the noisy American revivals with which we are acquainted," but adds: "the fact that it is so widespread demonstrates that the Churches have emerged from the Nazi suppression with greater strength and vitality than ever before."

This important official report has attracted little attention throughout this country. Apparently the American public has not begun to understand the enormous importance of the situation of Christianity in Germany sufficiently. The reason for it is, at least in part, lack of knowledge of the main factors involved.

## THE POSITION OF PROTESTANTISM ON THE CONTINENT

Amazingly little is known of the fact that Protestantism on the European continent comprises a comparatively small minority of the total population of over 300 millions. Only about 65 million Protestants, including many millions who can be called only nominal Christians, are to be so counted. Of these, moreover, about 40 million live in Germany. Virtually all of these are Lutherans. Therefore, if the Lutheran cause in Germany should be decidedly weakened, it would necessarily mean a tremendous weakening of European and worldwide Protestantism in one of its oldest and most important centers.

Although important articles have recently been published about the heroic anti-Hitler resistance of members of the clergy in Germany\*, all too often the fact is overlooked that laymen of many walks of life were guided consciously and constantly by Christian principles in their resistance until their end on the gallows. Unfortunately our ignorance of their efforts fostered the basically un-Christian propaganda of a collective moral guilt of the whole German nation.

## CHRISTIAN RESISTANCE TO HITLER

Martin Niemoeller has often been pictured as an adherent to such a theory

\*Including "The Background of the Hitler Plot," by the Rt. Rev. G. K. A. Bell [L.C., February 3, 1946], and "Events Behind the Hitler Plot," by the Rev. J. W. Haynes [L.C., May 5, 1946].

of unqualified collective guilt, whereas in reality he has addressed himself in this regard primarily to the Lutheran clergy; he has, at the same time, exempted those whose resistance was beyond any reproach.

It is dangerous to confuse the legal responsibility or liability of a nation for its government with the moral share of guilt, which for Christians can never be a collective one. Catholicism has succeeded infinitely better in avoiding such confusion. When, even in the moral sphere, individual yardsticks are disregarded under the impact of the modern arch-evil of collectivism, it must appear as one of the most fateful relapses into pagan thinking.

Under such circumstances, it is hard to see how the emergence of what may be called "neo-Lutheranism" can produce proper fruit. This new chapter of German Lutheranism was opened when it was emphatically and programmatically stated at the Protestant Conference of 1935 at Barmen, Germany, that the whole of public life must be permeated with the spirit of Christ. Many, although not all, sections of German Lutheranism have begun to reexamine the correctness of previous aloofness from direct participation in public life. An enormous struggle is still going on in the Lutheran ranks in Germany over this question. There is no doubt that the neo-Lutheran tendencies are bitterly contested by partisans of former attitudes. But it would be wrong to attribute to these opponents to greater social activism only obstructive or reactionary sentiments. It would be even worse if the struggle should be accompanied by nothing more than suspicion abroad. German theology in its present crisis appears entitled to plead for a moratorium in the judgment of fellow Christians in other countries. Premature criticism and lack of patience can only produce harm to Lutheranism itself, and eventually affect worldwide Protestantism.

## CHRISTIAN DEMOCRATIC PARTIES IN THE POLITICAL SCENE

The emergence of strong Christian democratic parties in post-war Germany is another development of political importance. This development coincides with similar trends in other countries, especially France and Italy. Under the experiences of Hitlerism many a common man began to realize that National Socialism could not have become powerful without a previous weakening of

Christian faith in Germany. He began to understand that Christian individualism and tolerance, instead of any other totalitarianism, are the real alternatives to dictatorship and collectivism.

Even though some reactionary elements may have sought and found refuge among these new parties, they also include active, progressive, and determined Christian leadership. We witness a period of transition of great promise, and Christians of other countries should at least exercise patience in judgment on its real goals. This is all the more so since every party, right or left, of every country, America not excepted, harbors reactionary elements. Christian democracy in Germany neither claims exclusive rights to incorporate all faithful Christians, nor does it want to depend too much on the clergy. Quite the contrary, it seems that Christian political influence in Germany will depend primarily upon laymen who base their political actions on the social and political implications of the Christian faith taught by the clergy.

The Christian political parties intend to include Catholics as well as Protestants, and also Jews as far as they adhere to the parties' political program. The importance of Protestant and Catholic cooperation in Germany simply cannot be overestimated. The cooperation results from the profound understanding that there will be no sufficient Christian influence on politics in Germany if all Christians do not stand together to save the Christian character of their country.

One can truly say that the political need for Protestant-Catholic brotherhood is a common conviction of the overwhelming majority of Christians in Germany.

## THE THREAT OF CYNICISM

This optimism must, however, be qualified in view of the tremendous difficulties with which Christianity is confronted in Germany today. In an address given a few months ago in Zürich, Switzerland, Pastor Niemoeller pointed out that within an entire year after the end of hostilities not one single new house has been built in Germany. Into this land of starvation and ruins 15 million men, women, and children are pouring, expelled from their ancestral homes in Germany's eastern provinces. More than 70 million Germans are scheduled to be pressed into a territory the size of the state of Montana, and this territory is



to be largely and disastrously deindustrialized.

Vice and crime, epidemics and death are the consequences. The bonds of family are weakened. This policy will have truly tragic results if in America and other victorious countries people do not realize that religion is always only one sphere of the life of men. For the Germans will be driven by necessity to satisfy their material needs to the detriment of the demands of the religious sphere if the economic and political situation remains as disastrous in Germany as it is today.

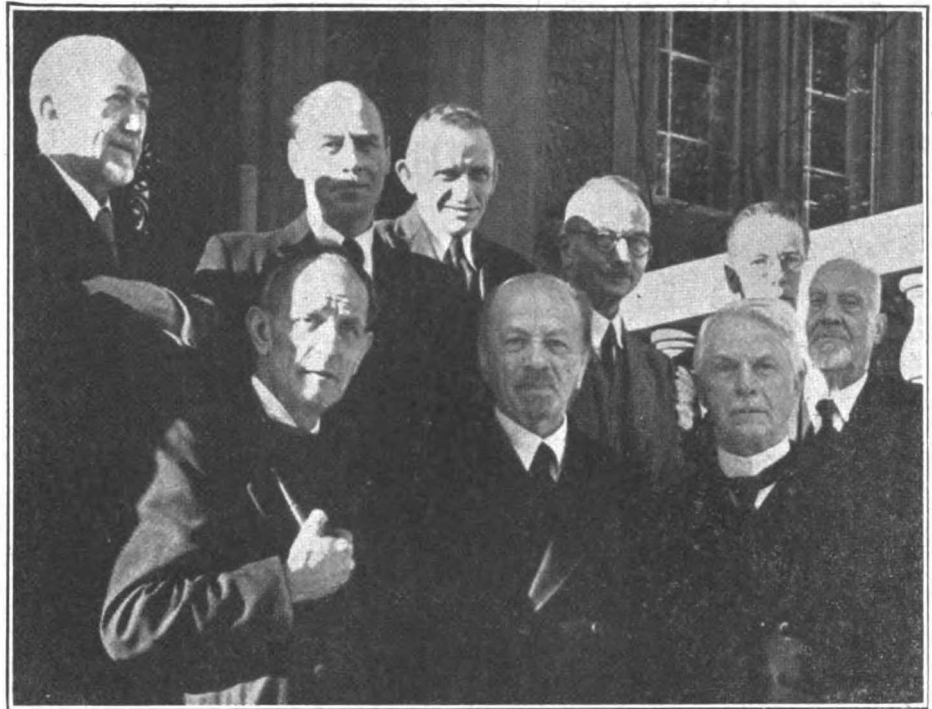
Neither Christian nor democratic ideas can be expected to produce a harvest in Germany if principles of Christianity and democracy are not practiced by the victors. Cynicism, supplemented by anti-Christian and anti-democratic tendencies, under such circumstances has every chance of becoming triumphant. Should this be tolerated by ecumenical Christianity?

Therefore more is needed than factual knowledge of the numerical weakness of Protestantism on the European continent, or the extent of Christian opposition to Hitler, or the welcome emergence of a neo-Lutheranism, or the formation of Christian democratic parties, or of the propitious Catholic and Protestant co-operation. In view of the tremendous disaster in the political and economic spheres of the life of Germany, the avoidance of "sweet words" which are not followed by action is also surely needed.

#### RETRIBUTION OUTDATED

As to retribution, it is difficult to refute the statements of two prominent Anglican leaders, the late Archbishop of Canterbury, Dr. William Temple, and the Bishop of Chichester, Dr. G. K. A. Bell, that after Germany has been reduced to a field of ruins to ask for more punishment has become outmoded. Hardly any other nation has, indeed, paid more heavily than Germany for the wanton betrayal of Christian principles by its government and by wide sections of its population. Reinhold Niebuhr of Union Theological Seminary rightly asked at the London conference of the World Council of Churches for a spirit of forgiveness. The reported reluctance of members of the conference to follow his plea can all too easily be interpreted as betraying oblivion of Christ's words that he shall be liable to the fire of hell who approaches God without the spirit or forgiving his neighbor.

We all know that, although a Christian influence on politics exists and is represented by some men of extreme courage and farsightedness in this country, it is still weak in practice. This is true even in countries which were neutral during the war. For instance, Paul Hutchinson recently reported in the



RNS.  
EVANGELICAL LEADERS: Members of the governing council of the Evangelical Church in Germany met recently in Frankfurt. With such men as these, Professor Meyer thinks, lies the hope of a Christian democratic Germany.\*

*Christian Century* as symptomatic that in Sweden Christians are "seriously considering founding an avowed Christian daily newspaper that will interpret national and world events." But nowhere, it seems, would it be more necessary than in Germany to organize a new

center of truly Christian political leadership, a kind of "Christian Political Academy" which would study, discuss, and foster the application of Christian principles in the sphere of internal, foreign, economic, and cultural policy.

#### ONE OF THE GREATEST ISSUES

The strengthening of Christianity in Germany constitutes, therefore, one of the greatest issues of our times. The issue confronts ecumenical Christianity in particular. It cannot be mastered any longer merely by the clergy. The Christian laity, too, has to become strong and willing again to serve Christian principles, perhaps with more devotion than at any previous time in Christian history.

We are, no doubt, in the midst of a decisive Christian period everywhere, but this especially so in Germany, the center of the European continent, where the vacuum left by Naziism offers to Christianity a unique opportunity to fill it. There the chances, existing under enormous obstacles, cannot be utilized successfully, however, if from all branches of Christendom support is not forthcoming, extending even into the political area. If, on the other hand, Christianity loses out in Germany, the whole of Christianity will have suffered an enormous defeat, and its repercussions will soon be felt far beyond the frontiers of Germany.

\* Among the members of the council are: Dr. Hans Asmussen (top row, center), general secretary of the Church; Bishop Theophilus Wurm of Wurttemberg (extreme right), chairman; in the bottom row (left to right) Pastor Niemoeller, Bishop Otto Dibelius of Berlin, and Bishop Hans Meiser of Bavaria.

#### THE LIVING CHURCH RELIEF FUND

CARE for Old Catholics	
Anonymous	\$ 80.00
Woman's Auxiliary, Grace Church, Sheboygan, Wis.	50.00
Anonymous	30.00
Friends	20.00
A Friend	20.00
Anonymous	11.50
Anonymous	10.00
A. L. G.	10.00
A Thank Offering	10.00
Rev. Roy W. Battenhouse	10.00
R. M. Blackburn	10.00
Miss Katherine Boyles	10.00
Dr. Richard B. Burke	10.00
Nellie Camery	10.00
Sgt. T. A. Curtis	10.00
Mrs. Lillian D. Gasson	10.00
Rev. Clarence R. Hayden, Jr.	10.00
Mrs. Frank Hayes	10.00
Margaret T. Hopkins	10.00
Mrs. Luther E. Hyde	10.00
F. G. W.	10.00
J. E. K.	10.00
Layman, Pennsylvania	10.00
Allan L. Poe	10.00
Ethel D. Roberts	10.00
Rev. H. E. Spears	10.00
Florence E. Steward	10.00
A. E. Stewart	10.00
Kathleen S. Trowbridge	10.00
Mrs. Leverett S. Tuckerman	10.00
Walter S. Underwood	10.00
Anonymous	5.00
Mrs. Richard P. Kent	5.00
Miss Helen E. Mahan	5.00
Rev. C. H. Mallory	5.00
Elizabeth Robinson	5.00
Helen Louise Webb	3.00
Miss Margaret R. Garvin	1.00
	\$490.50

## Churchmen Look Forward—I

WHEN the Joint Commission on Social Reconstruction made its report to General Convention, reference was made to a volume in preparation under the auspices of that Commission, scheduled for early publication. Among the authors to be represented were, according to the report, such controversial figures as Eleanor Roosevelt, Frances Perkins, and Sumner Welles.

Immediately, in the House of Deputies, there was a protest. The Commission had not included these papers in its report; by what authority did they propose to publish them? Would they be issued with the implied sponsorship of the Church? Did General Convention want to commit itself, sight unseen, to statements to be made by radicals and New Dealers? An attempt was made to reduce the appropriation for the Commission for the coming triennium, in order to prevent publication of the book; but it was soon pointed out that the book would be financed by royalties, and did not require any appropriation. The Commission was thereupon admonished not to let any statement on the title-page or elsewhere in the book indicate that it was an official publication of the Episcopal Church, and there the matter was allowed to stand.

We think that much of the hue and cry would have been avoided if the Commission had taken a little more pains to make clear the nature of the forthcoming book and its unofficial character. For the book itself is now at hand,\* and it is a volume that the Commission may well be proud to have initiated. And it does not purport to commit the Episcopal Church to anything, except an attempt on the part of some of its clergy and lay members, with others, to consider vital contemporary problems in the light of Christian doctrine and ethics. To this the most conservative Churchman could hardly offer valid objection, though he might differ wholeheartedly with the method of approach and the conclusions set forth.

For our part, we think that the symposium is most timely and exceedingly well done. There will be legitimate difference of opinion as to the estimates of the situation made by the various authors, and the courses of procedure recommended by them. Also, as in virtually every symposium, the papers are uneven in their significance and value. But the authors have uniformly made a sincere effort to tackle the problems facing our nation and the world in a realistic manner and from a Christian standpoint. Without endorsing all that they have written, we are nevertheless proud

that this book has been written at the request of an official agency of our Church, and we congratulate the Commission on Social Reconstruction for initiating the project.

In his introduction, Bishop Scarlett sets forth the premise on which the work of the Commission rests: "that the solution to our problems is to be found only within a religious view of life and the world. We believe that Christianity is not something irrelevant to life, not something that touches only the fringes of life, not something of little importance that we can take or leave as we like. Rather we believe that Christianity is the truth about man, about man's relation to God and God's relation to the world, and about man's relation to his fellow men. It is either the Rock on which we build our civilization or else it is the Rock against which civilization will continue to pound itself to pieces."

It was upon this premise that the various contributors were asked to base their papers, and they have done so with remarkable unanimity. Each paper attempts to relate basic Christian principles to a concrete situation. And the situations are those which are of the greatest importance to America and the world at the dawn of the atomic era.

THE plan of the book is quite simple. Following the Introduction, there is a preliminary paper on The Social Responsibility of the Christian and of the Church, by Bishop Dun of Washington. The other papers are divided into two categories: World Order, by Sumner Welles, Reinhold Niebuhr, William Ernest Hocking, and Arthur Holly Compton; Domestic Order, by Eleanor Roosevelt, Walter Russell Bowie, Edward Lambe Parsons, Frances Perkins, and Eduard Heimann. Then follows a concluding paper on The Duty of a Christian in the Modern World, by Stringfellow Barr.†

Dr. Angus Dun, in his initial paper, deals with the underlying theological considerations that motivate a Christian approach to the problems of contemporary life. His is the most abstract of the papers and, it must be confessed, one of the toughest ones for the average layman to read. Nevertheless it is a logical development of the implications of the second commandment in the sphere of social and political

†Of these contributors, only the editor, Bishop Scarlett, is a member of the Commission on Social Reconstruction. Two others, Drs. Dun and Parsons, are bishops and one, Dr. Bowie, is a priest of the Episcopal Church. Dr. Reinhold Niebuhr is a distinguished Protestant theologian. Dr. Heimann is a refugee, formerly professor of economics at the University of Hamburg, author of a number of books on economics and political science. Of the other laymen, Sumner Welles, Eleanor Roosevelt, Frances Perkins, and Stringfellow Barr are members of the Episcopal Church; Dr. William E. Hocking is a Congregationalist, and a member of the Federal Council's Commission on a Just and Durable Peace; Dr. Arthur H. Compton is a Presbyterian, and former co-chairman of the National Conference of Christians and Jews.

\**Toward a Christian World*; a Symposium edited by William Scarlett, Bishop of Missouri. Philadelphia: John C. Winston Co., \$2.00. Also published as a Penguin Special by Penguin Books, New York, under the title *Christianity Takes a Stand*.

relations. The Christian, by his very profession of faith, is under certain basic commitments. He is committed to a life of service to others, flowing from his love of God and love of his neighbor.

"To live the fullest life," says Bishop Dun, "our neighbors need much besides basic economic necessities; they need truth, education, companionship, play, joy, beauty, order, freedom, the opportunity for meaningful work, protection from the aggressive egoism of fellow men, just laws, hospitals, good government, and so forth." All of these needs call for the interest of Christians individually and of the Church in its corporate capacity. The social task of the Christian "calls for a penitent participation in the life of our sinning human society; the bringing into our actual relationships, whatever they may be, of as much transparent, realistic, simple, reconciling charity as we can draw from communion with Christ."

Of the Church, Dr. Dun writes: "It is true that the Church's first business is always to be the Church, to turn men's thoughts and hearts and wills towards God, to help them see their little times in the light of God's eternal Kingdom. Its business is faith and prayer and communion with the living Christ and life in the Spirit. And incomparably its greatest service to the world is the quality of character in the men and women it succeeds in sending back into the difficult world of everyday affairs. . . . Without in any way disparaging church work, it is a far greater achievement to send a man into a bank or a managerial position or the Senate or a shop, who has the imagination to make of that a Christian service, than it is to get him to usher in church or even to collect pledges for an every-member canvass."

Sumner Welles, former Under-Secretary of State, begins the section on World Order with a scholarly paper on the United Nations. This organization, as set up at San Francisco and now functioning, offers, says Mr. Welles, "as workable an instrument as can, in my judgment, be devised under existing conditions. The machinery, if it is properly utilized, can attain the objectives set forth in the preamble of the Charter. The real question is rather whether the peoples of the world are disposed to use this machinery for those purposes. That is the question which confronts the American people in particular."

With this viewpoint, it may here be said parenthetically, another of the contributors, Dr. Barr, takes issue in the closing paper of the symposium. If national states have failed to secure freedom and order, asks Dr. Barr, "is the Christian not responsible for urging his neighbors to set up a common government that can? Dare he assert that 'people are not ready for world government'? How does he know?" To these questions Mr. Welles gives no answer; but he makes out a strong case for the United Nations against those on the one hand who would return to a system of national isolationism and those on the

other who demand "the immediate scrapping of the United Nations, even before it had commenced to function, and its replacement with a world government."

Mr. Wells' paper is an adequate defense of the United Nations, along the lines indicated by his speeches and his writings for the secular press. He is disappointing, however, in his treatment of the spiritual aspects of the subject, which is confined to the last paragraph of his paper, and which might almost be an afterthought, in deference to the sponsorship of the book.

ONE of the ablest papers in the volume is that of Dr. Reinhold Niebuhr on Our Relations to Russia. The distinguished theologian faces frankly the fact that, in the months since the conclusion of the war, there has grown an increasing cleavage between the two units of power that dominate the political world — Britain and America on the one hand and Russia on the other. The division of the world into spheres of influence controlled by these two centers of power "is fraught with so many dangers that the future peace has become more and more dependent, not upon ideal constitutional systems of world order, but upon day to day policies in which our relations with Russia are ordered."

Although the conflict between Russia and the West is partly an ideological one, Dr. Niebuhr feels that "there would probably be tension between these two centers of power, even if they were both capitalist or both communist." We must, he believes, destroy much of the dogmatism on both sides and recognize "that a world community is bound to be economically, as well as culturally and religiously, pluralistic. . . . We have long since learned the lesson of pluralism in the democratic national community and must learn it for the world community as well."

Dr. Niebuhr does not place the primary blame for the mistrust on either party. Indeed, he observes, "one of the fruitful causes of friction between Russia and America is that we are almost equally self-righteous." The Russians have "the constitutional self-righteousness which a Communist religion imparts; Americans are only slightly less self-righteous, 'probably because of our Puritan inheritance or because we have come into the game of world politics so recently that we still think of ourselves as a kind of adolescent innocent, unspoiled by the vices of an older and maturer world.'"

A profound religious faith ought, Dr. Niebuhr thinks, to help us, at least, overcome our self-righteousness, and thus "make its particular contribution to the easement of tension between the nations." But we must also exercise "a higher degree of political imagination than we have thus far manifested." Specifically:

"We must actually be willing to risk some imme-



diate securities for the sake of establishing a greater degree of trust between ourselves and Russia. We may have to do more. We may have to cease challenging some aspects of Russian rule in eastern Europe even though our democratic conscience is outraged." And we must recognize that, whatever may be the similarities between the two totalitarian systems, the morality of Russian Communism is not identical with Nazism. "The judgment of the late Archbishop Temple is still correct: Communism is a Christian heresy and Nazism is an anti-Christian paganism."

Dr. Niebuhr has given us a thoughtful and constructive consideration of the problem of American-Russian relations, but he has not indicated a solution of the impasse. Who can? One trouble is that every concession that we make for the sake of peace is regarded by the Russians, not as evidence of goodwill but as a sign of weakness. And weakness, in their philosophy, is an invitation to exploitation.

**I**N the next paper, Dr. William Ernest Hocking, eminent philosopher and retired Harvard professor, deals with the problem of *The Treatment of Ex-Enemy Nations*. This paper we find rather surprising in many ways, as well as highly thought-provoking. After discussing the implications of the Nürnberg trials, Dr. Hocking considers what is involved in the effort to punish offending nations and their officers.

In the first place, Dr. Hocking observes, "there is no scientific penology for individuals." The whole trend of modern penology has been to substitute correction for punishment, especially in this country. "It may or may not be pertinent to this situation," he adds, "that of all comparable civilized nations, we of the United States of America have by far the worst criminal record. We have not discovered the elementary truth in all dealing with crime, that individuals cannot be reformed (or cured) unless they are 'punished,' in the sense of accepting the pertinence of the ethical rejection of their deed."

If we do not know how to punish individuals, however, "still less do we know how to punish nations." Yet unless the moral indignation of the world can somehow be turned into channels that will bring about something akin to penitence and a purpose of amendment, it is in danger of deteriorating into mere vengeance.

"There is only one possible answer," says Dr. Hocking: "The Church. Can the Church gather into its broad awareness the indignation of mankind; can it define what it denounces, freeing the indictment from the self-righteousness which pretends that the roots of these evils are not in us also; and can it remind that angry flame, eager for victims, that whatever sin is nationwide is also worldwide, and that only a common penitence can reach the heart of evil? If

this could be done, the Church could at once rebuke with authority and begin the sacred work of healing — speaking for man, but also for the justice and the mercy of God."

Nations, like individuals, can change, Dr. Hocking believes; and Germany and Japan have within themselves the capacity to become good members of the family of nations. The Church should make this clear to the nations, and should stand for a scrupulous justice, tempered with penitence and with a recognition that not prolonged punishment but a change of attitude and orientation can alone lead to a well-ordered society of nations.

**F**INALLY, in the section on World Order, Dr. Arthur Holly Compton deals with *The Moral Meaning of the Atomic Bomb*. He writes with a peculiar authority, as one who has been closely associated with the bomb from the outset, and who has been keenly aware of its moral implications. "The morality of the atomic bomb," he declares, "is identical with the morality of war." Having decided that war was the lesser evil in 1941, the United States was justified in using such means as it could to pursue the war to a successful conclusion. Atomic scientists "hoped but could not be sure that the advent of the atomic bomb would retard rather than stimulate future wars." They were agreed, however, that "it would help to win the present war quickly and with a great net saving of life both to ourselves and our enemies."

Now that we have the bomb, however, what are we going to do with it? "The fact is," says Dr. Compton, "that our atomic bombs are the world's only balance to the tremendous military power of Russia." Beyond, this, however, the bomb points up "the need for man's rapid growth in moral stature if he is to survive in the atomic age."

The problem is primarily an American one, for "by virtue of its atomic bombs the United States can now control the peace of the world." It behooves us to act quickly, if we are to prevent future atomic wars while we yet hold this power.

At any rate, for better or worse, we cannot go back. We are, says Dr. Compton, at much the same stage as were Adam and Eve when they were driven out of the Garden of Eden. Our way back is blocked by an angel with a flaming sword. Yet somehow, as the children of Adam struggled to find peace and learned to use their forbidden knowledge for their own good, "they found that God accepted them as His children." Similarly, "atomic power is ours, and who can deny that it was God's will that we should have it? As we struggle with the task of using this new power for the good of man, inevitably there must result a growth of the human spirit."

*An editorial in a later issue will discuss the papers on Domestic Order.*

# Problems of the Passerby

By the Rev. H. Henry Spoer, Ph.D.

Vicar of St. Paul's Chapel, Trinity Parish, New York City

**WE ALL** have problems which need a solution. Since they are of the most varied nature they require the attention of men who are specialists in particular lines. If it is a legal matter we go to a lawyer; if a question of health we consult a physician; and if it is one that has to do with our spiritual life, our peace of mind, we go to those best qualified to deal with matters of the soul and conscience, the priests of the Church.

Day after day many people pass by that old, dignified church, situated in the center of financial New York City; but many also enter, and of these a goodly number stop at the "Desk," which is just inside the church near the entrance, facing the high altar, to consult the priest whose office it is to give counsel to those who come in search of a solution of their difficulties. Their problems are mundane, intellectual, or spiritual, or all three. But in every instance the reason given for their coming to this tranquil spot, surrounded by a churchyard, centuries old, in a noisy and boisterous city, is that in the reposeful and prayerful atmosphere of this church they hope to find that peace they had vainly sought elsewhere, and perhaps to find also a patient and sympathetic listener to the story of their perplexities and sorrows—someone from whom they might get help toward a solution of their often very complicated problems.

In all ages the human heart has yearned for a place where its wild throbbing would yield to a quiet restfulness and for some one to whom it could express itself in times of sorrow and distress and be comforted. The Church where Christ is honored and worshiped in the most holy sacrifice of the altar and in the hearts of His faithful people has always been a harbor of refuge for those who have been tossed about by a cruel and hard world, or by circumstances beyond their control, frequently due to their own mistakes, which make life burdensome and painful.

What are the problems of these multitudes of men and women? In answer to this question I must confine myself to a few typical illustrations.

## ADVICE ON MARRIAGE

Some of the problems may seem trivial to some of us, but they are of tremendous importance to the young girl who shyly whispers what oppresses her heart and when finished looks up with pleading eyes, hoping to get a solution of her problem promising happiness. But some-

times it happens that our reason, and we older people must employ that even in such cases, compels us to advise against the contemplated marriage, and seeing the drooping head it is not only the one who brought the problem to us whose heart aches, but we too feel almost guilty of having destroyed something beautiful. It is amazing, but I believe it to be a good sign, how many young people, not only members of the Church, but of many Christian denominations, and non-Christians, bring their heart-aches to the desk asking for a solution of their problems, to them supremely important. And they really are important.

I recall one occasion when a young woman, a communicant in our Church, came to me with the young man of her choice to arrange for the Sacrament of Marriage. From every human point of view they seemed to be a most suitable couple, cultured and refined and of prepossessing appearance. One's heart went out to them instinctively in sympathy. But there was a great difficulty which could not be overcome in spite of the otherwise suitability of the young couple to marry. He belonged to a non-Christian religious community. I was in a dilemma, for my previous experiences of this kind had been that the Church-member would come alone, which made things easier. But here were both. I had not the heart to tell these dear young people in cold language that their marriage could not take place in our Church, in spite of the fact that one of them was a communicant. (She should have known better, but it seems they never do because of an inscrutable reason securely locked up in the deep recesses of their heart.) As the young man looked to be thoroughly honest and sincere, I did not wish to hurt his feelings unnecessarily and I therefore made him solve the problem himself. I put the Prayer Book opened at the Marriage Service into his hand, and requested him to read the marriage vow: "With this ring," etc., and then asked him whether he could conscientiously take this vow. His answer was, "No, I could not." They both understood the impossibility of marriage in the Church and no further explanation was needed. They went away a little sad, but both expressed warmly their thanks to me for such comfort as I had been able to give them. Their coming to us is evidence of the well-known reputation of this ancient church, hidden among vast skyscrapers, as a place of refuge and comfort and sympathetic understanding

1947

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of even such problems as this, and similar ones. It is a significant fact that almost invariably the answer to our question, "Why do they not consult their own clergyman?" is that the reposeful atmosphere of our church they find what their souls crave for.

### FINANCIAL PROBLEMS

There is another problem which brings people to the desk—one would scarcely expect it: purely financial difficulties. It almost seems that the venerable church, probably because of its neighborhood, is regarded by some as having a panacea, stored away somewhere under its vaulted roof, for all imaginable ills. And it is well that it is so. For, after all, do not all our misfortunes, self-caused or due to circumstances outside of ourselves, stir up the depths of our emotions, compelling us to go to a place where peace may be found and from which the outside world with all its raging waves of passion and excitement and intrigue is rigorously shut out? And thus the man with halting voice and the woman with tears streaming down her face tell their troubles, knowing full well that the priest cannot advise them what to do with that mortgage, or whether they should put up that collateral in an attempt to save what appears to be an almost certain loss without it. However, this they do know, or they would not have come, that the soothing atmosphere of the old church, hallowed by the prayers of millions who have gone before and a quiet talk at the desk will restore their peace of mind which had been so rudely disturbed by events beyond their control. And the tears are dried and give place to a grateful smile, and the firm pressure of the hand as the man is about to leave speaks for itself.

### PROBLEMS OF FAITH AND CONSCIENCE

But there are problems which belong in an entirely different category: the man or woman whose faith in Christianity has been shaken. I have had a frequent visitor, a war veteran, who, like many soldiers have felt in their own body the horrors and miseries caused by war, is now an ardent pacifist. An earnest seeker after truth, having lost faith in Christianity, because, as he said, the Christian Church did not try to prevent with all her moral influence this world war, he occupied himself with the study of the great ethnic religions in the hope of finding in them that peace of soul which he had lost.

Evidently the fine old church had an attraction for him, and may have appealed to his sense of the beautiful, and its sombre dignified portals may have reminded him vividly of the glorious ethnic temples in the Orient, or he would not have entered. Or was it perhaps that



some higher power guided his steps thither? I am inclined to believe that this was the case. His problem was presented by him in the form of an attack upon the Church rather than a request for the solution of his subconscious difficulty. The man had been embittered against the Church by her failure to make her voice heard as the messenger of the Prince of Peace at a time when most needed. As I could meet him on his own grounds I was soon able to lead the conversation from Buddhism and Hinduism to Christianity, with the result that the note of antagonism in his voice died out before we had terminated our second interview. And now whenever he comes his problem is to have a restatement of the Christian verities and an explanation of certain aspects of the Christian religion. With the disappearance of his antagonism his real problem, unbeknown to him, has come to the surface, the search after the living Christ.

**CONFESSION**

Then there are the men and women whose conscience troubles them. Many of them belong to the denominational Churches. These do not come to confess. The very idea would frighten them away, but they "wish to discuss their problem with a minister of the good old church," whose atmosphere of restful peace soothes their perturbed mind. And then they open their very souls, as if they were in a confessional. And after a confidential heart to heart talk I direct them to that wonderful little chapel, *truly* All Saints', at the end of one of the side aisles, where so many heavy hearts have been relieved of what oppressed them and peace has been restored to troubled souls.

The variety of human suffering is legion, but every aching human heart yearns for a place where, "detached from the scum and foam of life," its throbbing will yield to a quiet restful influence. And thus the long procession of men and women, old and young, moves on, stopping at the desk in search of relief from the burdens that oppress their minds and souls, and then pass on into the little chapel to approach upon bended knees the One who binds up the broken-hearted and gives rest to the weary and heavy laden, to receive from Him that peace which the world cannot give, but which He will give to every suffering and erring soul that comes to Him humbly and in faith.

**CHURCH CALENDAR**

**November**

- 3. Twentieth Sunday after Trinity.
- 10. Twenty-first Sunday after Trinity.
- 17. Twenty-second Sunday after Trinity.
- 24. Sunday next before Advent.
- 28. Thanksgiving Day.
- 30. St. Andrew. (Saturday.)

November 3, 1946

# All Saints' Day

Book of Common Prayer—Nov. 1st.

We are thoroughly sorry not to be able to bring you our little message concerning this very great Feast Day of The Church before The Feast transpired, but it was necessary to honor SS. Simon and Jude when we did, and so we are a day or two late,—but for this year only, for we hope we will have planted some good seed in your hearts now which will bring forth fruit next year.

All Saints' Day is of very ancient origin in The Church, so hundreds of years ago Christians began honoring by this feast day, all those saintly souls, known and unknown, who have finished their pilgrimage through Paradise and are now "before the throne of God, and serve Him day and night in His Temple."

Now, this doesn't mean such well known Saints as St. Paul, or St. John, or St. Peter, or even young St. Stephen. It means ALL saints, and those who love God and have passed on, become saints only after they have achieved a sufficient state of fitness for their appearance before God's Holy Throne. Do you realize fully what that means? It may be that some of YOUR loved ones may even now be very real saints in the sight of God, just as good a grade of saints as St. Paul and the rest of them. There is no monopoly on pure holiness. Anyone can finally achieve it who loves God sufficiently to WANT it,—and when a soul in Paradise strives hard enough for it, that soul can achieve it, and sainthood begins.

But sainthood is not confined simply to certain classes of people or souls. Smug, ritzy, snobbish, country-clubbish (and guarding that standing, oh, so

jealously!) souls slipping into Paradise when they least wanted to go there, are going to have the shock of their lives when they see among the real saints of God such folks as perhaps their old butler, or cook, or the woman who kept the fish-stand in market, or, that insignificant little man or woman whom many of us let slip in and out of our churches with scant attention. They are going to be shocked to find their barber, or their postman kneeling with the other saints before that Throne of God which recognizes ONLY true love and faith in God the Father, through Jesus Christ, no matter where it is found. We do not need missions in our Church to convert just the poor, or even the white-collar folk. We need missions to convert the wealthy, the blasé, who have through their very temporary riches become contemptuous even of God and His claims on them as their Father.

So, let's all pray, all through this year, until next All Saints' Day, that many rich people may humbly find God, first here on earth through His Holy Church, and later through Paradise, that ALL the seats before The Throne may not be held by those considered of little material consequence here on earth. Let's pray for a real turning toward God, by the rich and by the poor, that in this coming year of Our Lord we may witness in The Episcopal Church such a harvest of souls of all types of life, that in the days to come in Heaven, God the Father may truly rejoice over such splendid cross-sections of His created loved ones, kneeling there before His Throne, pure, utter saints!

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One of Spiritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravchenko (author of *I Chose Freedom*), that "One preacher is worth more to us than a dozen labor leaders." They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

More than 5,000 Uncommon Men, preachers of various denominations, are already making common cause with us and others are enlisting at the rate of 125 weekly. We need 10,000 by Easter 1947! It will require courageous, vigorous action to save Freedom. Would YOU like to know what other pastors are doing about it? Like to receive our monthly bulletin, special tracts, and calls from representatives in your area? How many boiled-down reprints of Paul Hutchinson's *The New Jeriathan* can we send you free for distribution in your parish?

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# The Guard of Honor\*

By the Rev. Gregory Mabry, D.D.

Rector of St. Paul's Church, Brooklyn, N. Y.

*And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die. . . I Samuel 20: 1, 2.*

**S**PIRITUAL friendship is sacramental. Man is at his noblest when serving his fellowman; and despite our appalling inhumanity to each other this spark of nobility is kept alive in the race by the service we render others. Both the Christian and the humanist are admirable in their cultivation of acts of mercy. However, the humanist makes material welfare an end in itself, while the Christian ministers to the body as a means of service to the soul. Psychiatry esteems the former of the two services the more effective; sociology recognizes that man cannot live by bread alone, but above all needs spiritual aid. It is fundamental in our holy religion that love and the constant sacrifice are not only the primary creative force in the universe, but the redemptive one as well. Christ exemplified it. Nature confirms it.

To save men from physical death is chivalrous, but to aid souls to eternal life is sublime. Our Blessed Lord says in the gospel provided in the Prayer Book for the Requiem, "This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up at the last day." He pointed every word and act of His incarnate life to that end, and continues His charity of intercession in heaven and on our altars as our High Priest.

Man's capacity to serve his fellowman in God is his highest gift. It is the experience of every man that he fails in much he would do; yet if at life's end he knows he labored to help one soul to sanctification there should be no despair. In the clement climate of Paradise that seed of love will mature to perfection. There will be "continual growth in thy love and service."

## INTERCESSIONS FOR THE CHURCH INVISIBLE

Nor does the Church limit her intercessions to the needs of her members in the Church Visible, but crosses over into the Church Invisible—the Expectant and Triumphant, those who advance to their perfection and those who have attained it, the holy souls learning the harmony of life in God, and the saints in heaven who have finished their course. Our intercessions can transcend this life

and include all Christ's faithful souls in Paradise.

The exercise of this spiritual mercy is among those charities most acceptable to God. It succors the striving pilgrim and soothes our own aching hearts. As the Rev. Dr. W. J. Sparrow-Simpson said, "It does not satisfy to say that the departed rest from their labors, and they are at peace; still less that they have gone to heaven. Entrance into heaven is no mere change of place. It obviously must require qualifications. Physical experience is not moral transfiguration. Death does not change the sinful into the saintly, nor the worldly to the religious. If death were to revolutionize character, the life of probation on earth would be superfluous." It was an incalculable spiritual loss when the Reformation in rightly rejecting the corrupt misconception of purgatory, and the trafficking in pardons and indulgences, left Anglicans destitute of definite teaching in the liturgy on the state of the departed.

It is significant that this day we have offered the Holy Sacrifice for the souls of all the former members of General Convention who have died since its last meeting. Even 30 years ago such an act would not have been understood by all of the members of our Convention. But since its founding in 1873, the Guild of All Souls has had as one of its primary intercessions the restoration to our worship of prayers and Sacrifices for the Dead. The unprecedented loss of life in World War I caused people to recognize the justice of the inherent cry of the human heart for such spiritual consolation. Our fellow-Anglicans in great numbers, without any instruction from the pulpit, began instinctively to pray for the fallen on the field of battle, and there was no cavilling in any quarter.

The late Bishop Brown of Virginia composed the intercession for the departed in the Prayer for the Whole State of Christ's Church. The same revision of the Prayer Book gave us two prayers for a Burial Requiem, and made provision for administering the Sacrament of Holy Unction to the Sick. Because these practices are an integral part of Catholic spiritual life Anglicans had craved them. They belong to the appetite of the Mystical Body of Christ. They are vitamin "A" to the soul.

For these spiritual privileges the members of the Guild of All Souls have made weekly intercession for more than 50

\*A condensation of a sermon preached by Fr. Mabry at St. Clement's Church, Philadelphia, September 17th, during General Convention.

years. Were it necessary to give a reason for the Guild's existence, one would have only to point to those three highly salient developments in the Prayer Book.

#### HOLY UNCTION

But the Guild's usefulness is far from done. The Sacrament of Holy Unction is as yet little used by our clergy and people, for most of our people have no knowledge of it. It should not be surprising if intercession for the holy souls has not found place in the devotional life of the average Episcopalian. Burial with the pleading of the Holy Sacrifice, although on the increase, is still the exception. Those practices were lost to us for 300 years, and so one could not reasonably expect them to become the norm for many years to come. The Church, however, has given us the tools, but their use is yet to be learned. The Guild, therefore, must remain the spearhead in promotion of this spiritual charity.

A host of recruits for this guard of honor is solicited. I appeal to our membership to renew their zeal in the per-

formance of this most merciful charity, and I invite others to join. Surely anyone can spare five minutes a week to pray for the holy souls and the objects of the Guild, and to lend such other assistance as one may be disposed to volunteer. You will grow in your realization of the Communion of Saints, your griefs will be assuaged, and you will gain a deeper conception of the Christian doctrine of the wholeness of life. Nor do I know of any other practice which so frees a man of the natural dread of his last enemy. One comes to know with certainty that the aspiring soul continues its growth in the love and service of God, and that it is cheered in its ascent by the prayers of the saints in heaven and the faithful on earth. It is the privilege of us in the Church Militant to do for the dead what we most heartily desire should be done for us.

Indeed the power of such charity is great! So great that you and I can say in the words of Jonathan of the souls which have passed into the mansions of Paradise, "Thou shalt not die."

## DI O C E S A N

### NEW YORK

#### Rev. Edward O. Miller Elected Rector of St. George's

The Rev. Edward O. Miller, first curate of Christ Church, Cincinnati, Ohio, has been elected as rector of St. George's Church, New York City. Mr. Miller succeeds the Rev. Elmore McNeill McKee, who resigned because of fatigue. Mr. McKee is now associated with the American Friends Service Committee.

Mr. Miller was born in St. Louis, Mo., and was educated in a private school in Switzerland. He was graduated from Harvard College in 1937, and took a year of post-graduate work at Emmanuel College, Cambridge University, England. He was graduated from the General Theological Seminary in 1941. While there he was a seminary associate on the staff of St. George's.

Mr. Miller is the ninth rector of St. George's, which was founded in 1752 as a chapel of Trinity Church. It became an independent parish in 1811. Mr. Miller will take up his new duties December 1st.

#### Central School of Religion Opens

The Central School of Religion of the Diocese of New York, under the auspices of the board of religious education of the diocese, opened its 1946 series of lectures on October 14th at the General Theological Seminary. The school will hold two sessions on every Monday eve-



REV. EDWARD O. MILLER

ning through November 18th. From 8 to 8:50 PM there will be only one course, on "Winds of Doctrine," conducted by the Rev. Stephen F. Bayne, Jr., chaplain of Columbia University. The topics for the six evenings are "The Exaltation of Science," "The Exaltation of the State," "The Exaltation of the Senses," "The Exaltation of the Body," "The Exaltation of the Natural World," and "The Exaltation of the Secular World."

From 9 to 9:50 PM four courses are being given, continuing the topics in the earlier course and developing them from the several points of view of experts in



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the fields. These are: "Winds of Doctrine in History," by the Rev. Chauncie Myers of the General Theological Seminary; "Winds of Doctrine and Christian Belief," by the Rev. W. Norman Pittenger of the General Theological Seminary; "Winds of Doctrine and Society," by the Rev. Harold F. Hohly, rector of Christ Church, Bronxville, N. Y.; "Winds of Doctrine and Personal Religion," by the Rev. James L. Whitcomb, rector of Grace Church, Hastings-on-Hudson, N. Y.

The registration for a parish is \$5.00; for an individual \$1.00. The advance registration was excellent.

## LONG ISLAND

### Veterans to Hold Field Eucharist At Cathedral on Armistice Day

A Field Eucharist will be held for veterans on Armistice Day at 11 AM in the close of the Cathedral of the Incarnation, Garden City, Long Island. Bishop DeWolfe of Long Island will be the celebrant. The service is being arranged by the diocesan Army and Navy commission and the diocesan service chaplains' committee, assisted by a "key" veteran from each parish. The representative veterans held a supper meeting in

Garden City October 22d at which the Bishop spoke.

The service is described in the program as "A thanksgiving to Almighty God for the safe return of the sons and daughters of the Diocese of Long Island and a commemoration for those who laid down their lives for God, for humanity, and our country." The parishes of the diocese during the war had 12,000 members in the military forces.

The diocesan Army and Navy commission is continuing activities in the several military installations on Long Island. It recently opened, recreational facilities for sailors stationed at the Brooklyn Navy Yard in St. Michael's Church, adjacent to the yard, under the direction of the Rev. Victor A. Menard. The returning veterans' committee is continuing its work through the local parishes and in conjunction with the veterans' service centers.

### Bishop Appointing Advisers To Apply Marriage Canons

Bishop DeWolfe of Long Island is planning for the time when the new marriage canons come into force. He has called a conference of representative specialists to assist him in developing a policy and procedure in administering

them. The committee will include pastors, a moral theologian, a New Testament scholar, a historian, canonists, a sociologist, and a psychiatrist.

Because of the misinterpretation of the new canons by the secular press, Bishop DeWolfe's office received 40 applications for judgment on marital status "in the eyes of the Church" within three days after General Convention's action. The diocese at its last convention set up a marital court, in expectation of the new canons. It is hoped to retain the group of specialists to assist the Bishop in collating and appraising the decisions given by the diocesan court.

## CHICAGO

### Club Gives Vestments

The Catholic Club of the Diocese of Chicago has presented to Bishop Conkling of Chicago two beautiful sets of Gothic Eucharistic vestments, green and violet, for use at the University of Chicago. The vestments were designed especially for the purpose by St. Christopher's Guild of New York. The presentation was made by Mr. Clifford Terry, president of the club, on behalf of the members, over 300 of whom, all laymen, contributed to the gift.

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## EDUCATIONAL

### COLLEGES

#### Sewanee's 86th Anniversary

October 10th marked the 86th anniversary of the founding of the University of the South, Sewanee, Tenn. At the traditional Founders' Day ceremony, Dr. Edward McCrady, Jr., professor of biology, recalled the richness of the tradition of the university, and told the story of the early struggles of the university.

Following Dr. McCrady's address, the Order of Gownsmen held the ceremony of the investiture of new gownsmen. The academic gown, modeled after that of Oxford University, England, has been worn by faculty and upperclassmen of the University of the South since 1869. The group invested this year is the largest in the history of Sewanee, just as the total enrolment this term has set a new record.

## DEATHS

*Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them*

#### Mary Lavinia Day

Mrs. John Bagley Day, wife of the Rev. J. B. Day, canon of the Cathedral Church of St. Luke, Orlando, Fla., died October 5th, after a long illness.

Mrs. Day was the daughter of Judge Jesse F. Bookstaver and Elizabeth El-mendorf (Marshall). She was born in Saugerties, N. Y.

The Burial Office was read in Calvary Church, Cairo, N. Y., by the Rev. Francis A. Willard, rector. Burial was in the Calvary Church cemetery.

Mrs. Day is survived by her husband, two daughters, Mrs. C. A. Simonds and Mrs. Agnes Day Sutter, and a sister, Mrs. William Horatio Day.

#### William Howard MacKellar

Maj. W. H. MacKellar, 82, head of the department of public speaking at the University of the South, died October 1st, after a long illness.

Major MacKellar received the A.B. from Sewanee in 1890 and the A.M. the following year. He taught at the university almost continuously since his graduation, and had been head of the department since 1916. He was also the founder and first editor of *Cap and Gown*, the yearbook of the university.

The funeral service was held October 3d in All Saints' Chapel at the university by the Rev. Early W. Poindexter, chaplain. Interment was at Sewanee.

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## CHANGES

### Appointments Accepted

The Rev. Alfred Clark Arnold, Jr., rector of St. George's, Helmetta, N. J., will become assistant at St. James', Long Branch, N. J., November 15th. Address: 15 Slocum Place, Long Branch, N. J.

The Rev. F. C. Benson Belliss, rector of Christ Church, Puyallup, Wash., will become associate to All Saints', Pasadena, Calif., December 1st. Address: All Saints' Church, N. Euclid Ave., Pasadena 4, Calif.

The Rev. Charles Osborne Farrar, formerly priest in charge of St. Simon's-on-the-Sound, Fort Walton, Fla., is now rector of St. Paul's, Delray Beach, Fla., and may be addressed there.

The Rev. William O. Homer, formerly addressed at the Monastery of the Little Portion, Mount Sinai, L. I., is now the assistant at the Church of the Incarnation, Detroit. Address: 10331 Dexter Blvd., Detroit 6, Mich.

The Rev. Herbert Koepf-Baker, formerly on the faculty of Pennsylvania State College, is now professor of otolaryngology and director of rehabilitation at the University of Illinois, and may be addressed there.

The Rev. Allen F. Kremer, formerly rector of St. James', West Somerville, Mass., is now the chaplain to the Episcopal students at the University of Pennsylvania. Address: 3601 Locust St., Philadelphia 4, Pa.

The Rev. Chauncey F. Minnick, formerly at Seabury-Western Theological Seminary, is now doing graduate work and acting as resident tutor at Hobart College. Address: Hobart College, Geneva, N. Y.

The Rev. Ralph B. Pease, formerly a field director for the American Red Cross, is now vicar of St. Clement's-by-the-Sea, San Clemente, Calif. Address: 1102 Buena Vista, San Clemente, Calif.

The Rev. Gregory A. E. Rowley, priest in charge of the Church's work at Chanute Field, Ill., will become assistant at St. Paul's Pro-Cathedral, Springfield, Ill., November 15th. Address: 107 E. Lawrence Ave., Springfield, Ill.

The Rev. W. Eugene Snoxel, formerly a master at St. Mark's School, Southboro, Mass., is now a master at St. Paul's School, Concord, N. H., and may be addressed there.

The Rev. Ralph J. Spinner, formerly priest in charge of St. Ambrose, Chicago Heights, and St. John's, Flossmoor, Ill., is now the executive director of Lawrence Hall, Chicago, Ill. Address: 4833 N. Francisco Ave., Chicago 45, Ill.

The Rev. John B. Walthour, chaplain of the United States Military Academy, West Point, N. Y., will become dean of the Cathedral of St. Philip, Atlanta, July 1, 1947. Address: 2744 Peachtree Road, NE, Atlanta 5, Ga.

The Rev. H. Lyttleton Zimmerman, formerly curate of Emmanuel Church, Baltimore, Md., is now rector of St. John's, Huntingdon, Pa. Address: 406 Mifflin St., Huntingdon, Pa.

### Military Service

#### Separations

The Rev. David R. Cochran, formerly a chaplain in the Army, is now on terminal leave, and will become chaplain to the Episcopal students at the University of Washington, December 1st. Address: Christ Church, 4550 Brooklyn Ave., Seattle 5, Wash.

The Rev. Tracy H. Lamar, formerly a chaplain in the Navy, is now rector of St. James', Macon, Ga., and may be addressed there.

The Rev. David K. Montgomery, formerly a chaplain in the Navy, is now priest in charge of St. Luke's and All Saints', Ft. Worth, Texas. Address: St. Luke's Church, Ft. Worth, Texas.

#### Changes of Address

Chaplain (Major) Johnstone Beech, formerly addressed c/o Detachment of Patients, Halloran General Hospital, Staten Island, N. Y., is now at Walter Reed General Hospital, Washington 12. D. C. Address: St. Paul's Rectory, 285 St. Paul's Ave., Staten Island 4, N. Y.

### Resignations

The Rev. George H. Prendergast, formerly rector of St. Andrew's, Aberdeen, and vicar of St. John's, South Bend, Wash., has resigned

to take a year's rest. Address: 10777 Bellagio Rd., Bel-Air, W. Los Angeles 24, Calif.

### Ordinations

#### Priests

**New Hampshire:** The Rev. Ernest Grant McGuire was ordained to the priesthood by Bishop Dallas of New Hampshire on October 14th in the Church of Our Saviour, Milford, N. H. He was presented by the Rev. James E. McKee and the Rev. Bradford Young preached the sermon. Mr. McKee will be priest in charge of the Church of Our Saviour. Address: 28 Amherst St., Milford, N. H.

**North Carolina:** The Rev. Robert Charlton Baird, Jr., was ordained to the priesthood by

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THE LIVING CHURCH

## CHANGES

Bishop Penick of North Carolina on October 18th in St. Thomas' Church, Sanford, N. C. He was presented by the Rev. Edward M. Sprull and the Rev. Royal G. Shannhouse preached the sermon. Mr. Baird will be priest in charge of St. Thomas' Church, Sanford, N. C., and may be addressed there.

### Deacons

**Long Island:** George Temple Cook was ordained to the diaconate by Bishop De Wolfe of Long Island on October 18th in the Cathedral of the Incarnation, Garden City, L. I. He was presented by the Very Rev. Hubert S. Wood and the Rev. Canon James Green preached the sermon. Mr. Cook will be deacon in charge of St. Andrews' Church, Queenside, N. Y. Address: 35 Whitehall Blvd., Garden City, L. I., N. Y.

Edward Nelson Maxwell was ordained to the diaconate by Bishop De Wolfe of Long Island on October 20th in the Cathedral of the Incarnation, Garden City, L. I. He was presented by the Very Rev. Hubert S. Wood and Bishop De Wolfe preached the sermon. Mr. Maxwell will be a member of the staff of the cathedral, and may be addressed there.

Michigan: Hugh Carleton White, Jr., was ordained to the diaconate by Bishop Emrich, Suffragan of Michigan on October 13th at Christ Church (Cranbrook, Bloomfield Hills, Mich. He was presented by the Rev. Charles H. Cadigan and the Very Rev. Alexander C. Zabriskie preached the

sermon. Mr. White will be graduated from the Virginia Theological Seminary in February, 1947, and may be addressed there.

**Ohio:** James David Reasner was ordained to the diaconate by Bishop Tucker of Ohio on October 18th in Trinity Cathedral, Cleveland. He was presented by the Rev. James F. McElroy and the Very Rev. Chester B. Emerson preached the sermon. Mr. Reasner will be assistant at St. Mark's Church, Toledo, Ohio. Address: St. Mark's Church, Collingwood St. at Virginia Ave., Toledo, Ohio.

David Merriman Talbot was ordained to the diaconate by Bishop Tucker of Ohio on October 19th in Grace Church, Mansfield, Ohio. He was presented by the Rev. Samuel U. J. Beard and the Very Rev. Corwin C. Roach preached the sermon. Mr. Talbot will be assistant at the Church of Our Saviour, Akron, Ohio, and may be addressed there.

**North Carolina:** Clarence E. Hobgood was ordained to the diaconate by Bishop Penick of North Carolina on October 2d in St. Stephen's Church, Oxford, N. C. He was presented by the Rev. Henry Johnston and the Rev. I. Harding Hughes preached the sermon. Mr. Hobgood will be assistant at the Church of the Good Shepherd, Raleigh, N. C., and Episcopal chaplain at the State College, Raleigh. Address: Boylan Apts., Sec. C, 302 Raleigh, N. C.

Virginia: Lloyd W. W. Bell was ordained to the diaconate by Bishop Goodwin of Virginia

on October 18th at St. Timothy's Church, Herndon, Va. He was presented by the Rev. Harry M. Hyatt and the Rev. A. St. John Matthews preached the sermon. Mr. Bell will be deacon in charge of St. Timothy's Church, Herndon, Va. Address: 211 Grace St., Herndon, Va.

Harold Francis McGee was ordained to the diaconate by Bishop Goodwin of Virginia on October 13th in St. Paul's Church, Hanover, Va. He was presented by the Rev. S. B. Chilton and the Rev. Albert T. Mollegen preached the sermon. Mr. McGee will be deacon in charge of St. Paul's Church, Hanover, Va., and may be addressed there.

Wilson Marshall Stitt was ordained to the diaconate by Bishop Mason, Suffragan of Virginia, on October 17th in Whittle Memorial Church, Mission Home, Va. He was presented by the Rev. D. C. Loving and the Rev. S. B. Chilton preached the sermon. Mr. Stitt will be deacon in charge of the Whittle Memorial Church and the associated missions. Address: Mission Home, Va.

### Corrections

The Rev. Arthur Freeman was incorrectly listed [L.C., October 13th] as rector of Christ Church, Vicksburg, Miss. Mr. Freeman, a deacon, is ineligible to be called canonically as rector; he has been serving as assistant at Trinity Church, Natchez, and should be addressed there until further notice.

# CHURCH SERVICES



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5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
4720 Stewart Avenue  
Sun 7:30, 9, 11. Others posted

### CINCINNATI, OHIO

**ST. MICHAEL & ALL ANGELS** Rev. Benjamin  
3612 Reading Rd., Avondale R. Priest, r  
Sun Mass: 8, & 10:45 (High)

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11;  
Mon & Wed 10:30, Tues, Thurs & Sat 9, Fri 7

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Hollywood's Little Church Around the Corner  
Sun Masses: 8, 9:30 & 11

### NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung, Open daily 7-6

### NEW YORK CITY—Cont.

**ASCENSION** Rev. Roscoe Thornton Foust, r  
Fifth Avenue & 10th Street  
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11  
(Mon Wed Sat); 5:30 V (Tues through Fri)  
This Church is open all day & all night.

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.  
Special Music  
Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer.

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D. r; Rev. Herbert J.  
Glover; Rev. George E. Nichols  
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;  
Thurs & HD, 11 HC; Prayers daily 12-12:10

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th & Broadway  
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser;  
4 Evening Service & Ser. Weekdays: HC Wed  
7:45 & Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); Confessions: Thurs 4:30 to  
5:30; Fri 12 to 1, 4:30 to 5:30; 7 to 8; Sat 2 to  
5, 7 to 9

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily  
except Sat 12:10.

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except  
Sat), 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

### PHILADELPHIA, PA.

**ST. MARK'S Locust St. between 16th & 17th Sts.**  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip  
T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30;  
Sung Eu & Ser. 11; Cho Evensong & Address 4;  
Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs &  
HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confes-  
sions: Sat 12 to 1 and 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.  
Brown; Rev. Francis M. Osborne; Rev. A. Dixon  
Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30  
& 10, HD 10

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmer Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun 8, 9:30 & 11; Wed HC 10:30  
Other services announced

**TRINITY** Rev. Richard E. Benson, r  
616 N. Euclid  
Masses: Sun 7:30 & 11; 1st Sun 9 only

### SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean; Rev.  
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Sun Masses: 8 & 11. Daily: 7:30

### WASHINGTON, D. C.

**ST. AGNES'** 46 Que St., N.W.  
Rev. A. J. Dubois, S.T.B.  
Sun Masses 7:30, Low; 9:30, Sung with instr;  
11 Sung with Ser; Daily 7; Confessions: Sat 7:30  
& by appt.

**EPIPHANY** G St. West of 13 N.W.  
Rev. Charles W. Shearin, D.D.; Rev. Hunter M.  
Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.  
Richard Williams, Th.B.  
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of  
month, HC also at 8; Thurs 11 & 12 HC

**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

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